THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages*" (ISA. 49: 8).

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THEORY OF EVOLUTION PASSING.

THE so-called evolutionary theory, the main features of which are well known, has furnished a fertile soil for the growth of skepticism and infidelity.

In all probability neither Lamarck nor Darwin intended to break down man's faith in God and His revealed word. They were students of nature in search of facts rather than the authors of theories. Darwin himself did not claim to be anything but a naturalist. He was neither a philosopher nor a theologian. But his followers were not content with this position. To many of them Darwinism became a substitute for both the law and the gospel. They maintained that creation was brought about by chance; that atoms began to whirl and squirm, attracting and repelling each other, uniting and separating, and gradually congregating in immense masses which went rolling through space and which, finally, by their own weight burst, thereby forming planetary systems with central suns. They explained, further, that protoplasm came into existence from which innumerable forms of life were developed, first plants, then animals, and last man, each higher form evolving from a lower. In this system there is no place for God, and, consequently, no need of a moral code. Religion, as well as the material world, is but a result of evolution. Man, it tells us, has made God in his own image, and the moral law to fit his own crude ideas. And so it happens that a philosophy founded primarily on the study of nature, the handiwork of God, ends by denying not only that nature is His workmanship, but that He exists.

We are aware that some ardent evolutionists believe in God as

the creator of the universe and the father of mankind, and in Jesus Christ as their Savior. They regard evolution as the process by which it pleased God to construct the heavens and the earth, and all that they contain. They are not infidels, but humble believers. But it is nevertheless true that the evolutionary theory which, strange to say, has invaded every science and penetrated modern thought in every direction, is very largely responsible for the doubt, the indifference to religious matters, and the materialism and infidelity prevailing in the world.

But the vagaries of the evolutionary hypothesis have had their day. A re-action has set in. Independent thinkers have begun to sift the chaff from the wheat, for the purpose of saving the grains of truth they may find in the theory under consideration, and discarding the rubbish; and they find a great deal of chaff. The Rev. Thomas Whitelaw, M.A., D.D., calls attention to the fact that the late Professor Virchow maintained that "we cannot designate it as a revelation of science, that man descends from the ape or from any other animal." Professor Paulsen says Hæckel belongs to a dead generation, and calls his theory of materialistic evolution "an example of incredible frivolity in the treatment of serious problems." Fleishman denies evolution altogether, and Dr. Rudolph Otto says that popular Darwinism is theoretically worthless. Professor Pettigrew, of St. Andrews University, says: "There is, it appears to me, no proof that man is directly descended from the ape, and indirectly from the mollusc or monad" (See the article "Is there a God?" in *The Fundamentals*, Vol. 6, page 29).

Nor is this re-action from the evolutionary theory strange. Darwin, who has been regarded as its chief apostle, is found, upon close examination of his writings, to be less infallible than the uncritical reader is apt to imagine. Gaston Bonnier, a prominent professor of the Sorbonne, a few years ago called attention to some peculiar Darwinisms.

Darwin devoted a volume to carnivorous plants, and three hundred pages of that volume to the sundew. This plant has good roots. Its leaves absorb carbonic acid gas from the atmosphere, like those of other plants, and it grows in marshy places. It has every facility for existence other plants have. But Darwin says the plant is carnivorous, too. It eats insects and is fond of meat, and it secrets a liquid which contains pepsin. Bonnier replies: "A careful study of the illustrious naturalist's work reveals nothing to back up this assertion beyond the lines that follow. They speak of water poured over the sundew's leaves and then sent to Professor Frankland. Says Darwin, 'Professor Frankland and his assistant made the important observation that when this liquid was subjected to the sulphuric acid test, it gave off an odor resembling that of pepsin.'" Bonnier then asks whether the substance was analyzed and studied chemically and physiologically, and if it was proved to have digestive properties. He adds: "You

must admit that this was a singular way of demonstrating the identity between the liquid and pepsin."

But M. Bonnier continues his criticism. Darwin tells of an experiment with the dionæa. At one end of a leaf he placed a bit of rare roast beef; at the other a little gelatine. "The leaf," we are told, "fed itself spontaneously. After eleven days, on the inside, I found a trace of the meat; and the surface of the leaf was blackened where the meat had been. The gelatine had entirely disappeared." To make the experiment more complete Darwin placed a piece of cheese on a leaf of the plant. After eleven days the cheese was still there, and there was no stain on the leaf. So Darwin concluded that the plant was fond of meat and gelatine, but detested cheese. M. Bonnier suggests that the experiment be repeated upon a table. After eleven days, he says, the gelatine will have disappeared, the meat will have left a dark spot, and the cheese will be there still; so that, according to Darwin's logic, tables eat meat and gelatine, but detest cheese. M. Bonnier adds: "If you study the sundew with care, you will see that the leaves often grip particles of sand, blades of grass, and various things besides insects, and that when a leaf has several times performed these slow movements, it seems to be exhausted; it detaches itself and falls from the plant. Then how could it help the plant to digest insects?"

Another instance of Darwinian observation and logic. "Darwin made a trip to the island of San Lorenso. At a height of seventy-five feet he discovered cockle-shells identical with those on the sea-shore. Among those cockle-shells he found threads of cotton, bits of tissue paper, fragments of reeds, and a corncob. Darwin wasted no time by bothering to investigate. He came, he saw, he decided; and his conclusion attracted the attention of the scientific world. As the objects above mentioned were found on the first of three successive rises of land, he deduced that the cockle-shells had been washed ashore, and that, since the coming of man in America, the earth had risen above the sea more than eighty-five feet."

M. Bonnier assails Darwin's logic by imagining a funnier, though not more daring, inference. "Around the hotels of Saint-Martin de Vesubie, numerous tourists have lunched out of doors. They have eaten shellfish. They have left cockle-shells, with a few bits of paper napkins, some fragments of wicker stuff from baskets, etc. What shall be our conclusions on discovering these leavings? Obviously, that at a fairly recent period, the Mediterranean bathed this locality, which now lies at an altitude of more than three thousand feet!"

So much for the unscientific methods and reasoning of Darwin. The question of time is intimately connected with the evolutionary hypothesis. Evolutionists need æons for the development of life on the earth. They give us to understand that three hundred

million years is "a mere trifle" of geological time. But it has been demonstrated that life cannot have been upon this earth more than at the utmost one hundred million years; and Lord Kelvin would reduce this period to less than thirty million years. How the conclusion is arrived at may not be perfectly clear, but scientists who measure the volume of water in the oceans, and in their scales weigh the earth and the planets, also find by calculation that some time in the past this globe was too hot for any known form of life to exist upon it. They place the date of the cooling off sufficiently for life to appear, somewhere between twenty-five and a hundred millions of years back, and demonstrate this to the satisfaction of physicists. There is no room, then, for the popular evolutionary theory which regards three hundred million years as a "mere trifle" of the entire period they need.

Some well known facts of history also militate against the evolutionary theory. That theory sets forth that man descended from a monkey, or some ape-like animal, and by the evolutionary process climbed higher and higher until he reached the present level. According to this view, man a century ago ought to have stood a little lower in intellect and achievements than the present generation, and a thousand years ago he ought to have been still further down on the hillside. But the facts of history contradict such a supposition. If we go back to the seventeenth century, we meet such men as Galileo and Newton. Where are their superiors to-day? In the sixteenth century we see Luther, Melanchton, Calvin, Shakespeare. Still further back we hear of men like Paul, who has been called the second savior of the world; and before the Christian era, Solomon, David, Moses, and many others, stand forth in the glory of their genius. The Grecian civilization, with its poets, dramatists, historians, law-givers, reformers, philosophers, sculptors, orators, generals and statesmen, was in many respects as high as ours, two thousand five hundred years ago, and the Egyptian civilization still further back has left evidences, in the pyramids and other buildings, of a high degree of development, a remark which applies with equal force to the early inhabitants of the American continents. It can, therefore, not be proved from any historical facts known that man has evolved from the condition of an animal to that of a civilized being.

But we hear a great deal about "natural selection." Darwin suggested that not all descendants of the same parents are alike. Those that differ must have the best chance of surviving, while those that are most alike fight among themselves for existence. But if this is true; if descendants of the same parents are not alike, what becomes of the law of heredity, without which the entire evolutionary theory becomes impossible?

If it is said that the differences are very slight to begin with, almost imperceptible, the answer is that a very slight difference would be of no use whatever for the preservation of the individual

from extinction. For instance, horns are effective weapons in the struggle for existence, but only if they are fairly well developed. If hornless ruminants should by a "happy accident" give birth to an individual with "little protuberances," these would be of no use to this new type, and they would not assist it in the struggle for existence. The entire theory breaks down right here, as the pitcher at the threshold.

There is some truth in the evolutionary theory. The Bible teaches us that the world was made in successive periods, and that the creation proceeded from lower to higher forms. But it also teaches us that God is the Creator, and that special acts of creation produced the results. It teaches us that man was made in the image and likeness of God, his heavenly Father, with mental and moral qualities which made him capable of differentiating between right and wrong, and with authority to have dominion over all that had been created. Man was introduced in the Garden, in the land of Eden, with all the moral and intellectual powers and faculties of a son of God. This is the doctrine of the scriptures. It is opposed to the popular evolutionary theory; but it is the truth, and will therefore stand the test of the closest scientific research.

J. M. S.

UTTERANCES ON THE WAR.

President Joseph F. Smith, in the *Improvement Era*: "The Lord has little if anything to do with this war. He will overrule things so that good will come out of it; but He will not heed the war lords who have transgressed His laws, changed His ordinances, and broken the everlasting covenant and arrogated to themselves authority which has never been conferred upon them. The true religion of Christ, which teacheth peace on earth and good will to men, and which would prevent them from engaging in war and slaughter, they have never adopted. While they seemingly acknowledge allegiance to the Christian religion, they are not touched nor influenced by its teachings, for these are fundamentally opposed to war and discord, and look for a final gathering of all mankind into one great brotherhood ruled by love."

The Archbishop of Canterbury in *The Christian Work and Evangelist*: "This thing which is now astir in Europe is not the work of God, but of the devil. It is not the development of God's purposes; it is the marring of them by the self-will, the sheer wrongness of man. What is happening must be due somewhere, somehow (I am not now attempting to judge where or how) to the pride, the high-handedness, the stubbornness of men's temper undoing and thwarting the handiword and will of God. We have got to set ourselves, slowly it may be, but determinedly as the generations pass, to eradicate and make unendurable the temper

among men from which such things spring, to 'shrivel the falsehood from the souls of men' in the name of the Prince of Peace, who still goes forth conquering and to conquer."

Ex-President Taft, in *The Christian Work and Evangelist*: "With a high patriotic spirit, people enter upon war with confidence and with the thought of martial glory and success. The sacrifices they have to make, the suffering they have to undergo are generally such that if victory does not rest upon their banners they seek a scapegoat for that which they themselves have brought on in the head of the state, and the king or emperor who begins a war or allows one to begin puts at stake not only the prestige of his nation, but also the stability and integrity of his dynasty.

"In such a war as this, therefore, with the universal tendency to popular control in every country, the strain and defeat in war may lead to a state of political flux in those countries which shall suffer defeat, with all its attendant difficulties and disorder that a change of government involves. * * * At the time when so many friends of peace have thought that we were making real progress toward the abolition of war this sudden outbreak of the greatest war in history is most discouraging. The future looks dark indeed, but we should not despair."

Victor Hugo: "To-day force is called violence, and begins to be judged; war is arraigned. Civilization, upon the complaint of the human race, orders the trial, and draws up the great criminal indictment of conquerors and captains. The witness, History, is summoned. The reality appears. The fictitious brilliancy is dissipated. In many cases, the hero is a species of assassin. The people begin to comprehend that increasing the magnitude of a crime cannot be its diminution; that, if to kill is a crime, to kill much cannot be an extenuating circumstance; that if to steal is a shame, to invade cannot be a glory; that Te Deums do not count for much in this matter; that homicide is homicide; that bloodshed is bloodshed; that it serves nothing to call one's self Cæsar or Napoleon; and that, in the eyes of the eternal God, the figure of a murderer is not changed because, instead of a gallows' cap, there is placed upon his head an Emperor's crown."

"Do not write there," said a father to his son, who was about to scratch a window pane with a diamond; "you cannot rub it out." How often do we thoughtlessly write where we can not rub it out! A word spoken in haste will often cause a wound in a tender heart, which never heals completely. A wicked suggestion written in the mind of a fellow-being may lead to consequences which all eternity cannot obliterate.

J. M. S.

MINUTES OF LEEDS CONFERENCE.

THE Leeds semi-annual conference was held in Westgate New Hall and The Queen's Hall, Bradford, Sunday, October 25th, 1914. There were in attendance: President Hyrum M. Smith of the European mission; Elder Janne M. Sjodahl of the Liverpool office; President Ray D. Nicholes and Elder Virgil C. Hall of the Hull conference; President Aubrey O. Andelin and Elder James A. Loveless of the Liverpool conference; Elder Herman J. Vickers of the Manchester conference; President Leonard B. Nielson and seventeen traveling elders of the Leeds conference.

A part of the morning session was taken up by the Sunday school of the Bradford branch. This session was opened by the congregation singing, "Welcome, welcome, Sabbath morning." Invocation was offered by Ada Hanson of the First Intermediate Class B. Continued by singing sacramental hymn, "We'll sing all hail to Jesus' name." Sacramental thought was given by Muriel Higgins of the First Intermediate Class B. The sacrament was administered by Brothers Jesse Knight and George North, and passed by seven of the local Priesthood. "While of these emblems we partake," was repeated as sacramental gem by the Sunday school. Memory work was taken up, and the Sunday school repeated, "The object with me is to obey, and to teach others to obey God, and all He commands us to do. It matters not whether the principle is popular or unpopular, I will always maintain it, though I stand alone in doing so"—Joseph Smith. "O bright, smiling morning," was sung by the Sunday school choir. The parable of the prodigal son was given by Muriel Bradbury, Herbert Walker and Bertha Knight of the Primary Class. Agnes Stead of the Primary Class sang, "Rock of Ages." Incidents in the life of Christ were told by Francis and Anna Whittaker of the Primary Class. The Sunday school choir then sang, "Oh, I had such a pretty dream, Mamma." The story of Lehi and Nephi was told by Frank Knight and Ernest Smith of the First Intermediate Class B. Leonard Higgins of the same class sang, "I am a 'Mormon' boy." The choir and congregation then sang, "Let us all speak kind words to each other."

President Hyrum M. Smith then addressed the audience and commended the Sunday school on its work, especially that of the smaller children, and he explained how that was a part of our faith to teach the children and help them to develop their talents. He took up some parts of the program and explained the lesson to be learned from them.

The Sunday school and congregation then sang, "Hope of Israel." Benediction was pronounced by Harry Marshall of the First Intermediate Class B.

(*Continued on page 717.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, NOVEMBER 5, 1914.

EDITORIAL.

PARENTS AND CHILDREN.

ONE of the positive commandments of the Lord to children is that they shall render obedience to their parents. In the Decalogue given on the Mount, God made this a sacred duty: "Honor thy father and thy mother," and attached this promise to its performance: "That thy days may be long upon the land which the Lord thy God giveth thee." The Apostle Paul reiterates this commandment, as follows: "Children, obey your parents in the Lord, for this is right," and he calls attention to the fact that this is the first commandment in the Law of Moses with a promise, which he renders thus: "That it may be well with thee, and thou mayest live long on the earth" (Ephesians 6: 1-3).

We learn from this that obedience by children to parents is pleasing in the sight of the Lord. It is "right." That is, it is in accordance with both natural and divine law. And children who comply with that law have a claim on their heavenly Father for a reward; for He has promised them that it shall be well with them, and that they shall enjoy long life on earth.

Parental authority is delegated to parents by God Himself. The parents are the representatives of God in the family, and they are responsible for the children until these can assume responsibility for themselves. Obedience to parents is, therefore, obedience to God; disobedience is rebellion against the Almighty, from whom parental authority is derived. This is the reason why children are required to honor their parents, and why the Lord Himself has given the commandment prominence in the divine law.

That God keeps faith with those who honor their parents is a fact capable of demonstration. For it has been observed in every age that prosperity attends filial obedience, and even nations as such are blessed because of the honor paid to parents. Would the Jews have existed to-day but for the fact that they have kept this commandment? The Chinese are remarkable for the durability of their race and empire in the land in which they dwell; but is not the secret of their longevity as a nation to be found in their reverence for their ancestors?

God has indeed given to parents great authority, but they must not abuse it. They must rule by the power of love, and not as arbitrary tyrants. The Apostle Paul cautions parents against the improper use of their authority, when he says: "And, ye fathers,

provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." To provoke the children to wrath is to expose them to temptation to disobedience. Parental authority is conferred upon those who hold it for the good of the children, and for no other purpose. It is given to them in order that they may take care of their children, train them in virtue, educate them, watch over them, and protect them from dangers and temptations; reprove them when they err, and encourage them when they are striving to do that which is right. And even if the children go astray it is the duty of the parents to seek them out and offer them a helping hand, just as the Savior went forth to save that which was lost.

In this respect some parents fail. They are tyrants, and not parents. We have heard of a father who drove his daughter away from him because she had married "below their set." She loved her husband, and with a little aid and encouragement they might have done well; but they were ostracized, and the poor girl sank lower and lower in the depths of poverty, until she, hungry and naked, was forced to solicit alms in the street. And yet the heart of the father remained hard as flint. How can such a man render an account to God for his stewardship?

We have heard of other parents who have turned against their children because these have joined a church not approved by them. Our Lord predicted that this would be the case, for He said, "Ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends" (Luke 21: 16). But, what an awful responsibility parents take when they, in virtue of their parental authority, place stumbling blocks in the way of their children whose desire it is to serve the Lord and worship Him! That is a most flagrant abuse of authority, for God has given to all the privilege of religious freedom. He restrains none. It follows that parents should accord to their children the same liberty of conscience which God has granted to them. Where this is not done, there is no alternative for the child but to obey God rather than man, and then leave the consequences in all humility with God. The responsibility, then, rests with the parent and not with the child.

If the children, when they arrive at the age of accountability, manifest a desire to join a church, no matter which, the parents should try to find out whether the motives are pure, and the opinions formed are founded on an intelligent understanding of the scriptures, so that they are not merely a mechanical repetition of the opinions of others. In that case it is safe to let them follow their own convictions. They should pray with them for further light and the guidance of the Spirit of truth. If there has been a genuine conversion, they should thank God for His mercy and encourage them to seek companionship with those who are of the same faith, remembering that it is not for man to pronounce unclean that which the Lord has declared clean.

Where there is true religion in the home, there is love, and peace, and harmony, and not strife, and parents can best fulfill their parental obligations by helping their children to embrace that faith which their conscience tells them is true. How much better all the world would be if men and women would put into practice the principle of religious freedom, which, according to the prophet Micah (4: 5), will characterize the Millennium: "For all the people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever." That, we say, is one of the principles of the Millennial reign. It is also an article of faith of the Church of Jesus Christ in this day and age, and it is the only true position that anyone can take who desires to live under the gospel, which is the law of liberty (James 1: 25).

J. M. S.

ONE OF THE SIGNS.

THE great conflict by which Europe is convulsed at present broke out so suddenly that very few realize just what it is all about. To a neutral observer it appeared as if some continental nations all of a sudden had become insane.

As newspaper readers know, Austria-Hungary declared war on Servia when the latter country refused to permit Austrian officers to have part in an investigation of the alleged anti-Austrian propaganda in Servia. The war was declared on the 28th of July, and on the 30th Austrian artillery began to bombard Belgrade, the Servian capital.

Russia regarded the invasion of the little Balkan country by its great neighbor as a threat against herself, and more especially as an effort to deprive her of her prestige among the Slavs in the Balkans. She immediately commenced mobilizing her army.

Germany protested against the war preparations in Russia, and followed the protest up with an ultimatum. As no satisfactory reply came, she declared war on Russia on August 1st. Immediately after this declaration of war, strong forces were sent into Luxemburg and Belgium in order to prevent the French from invading Germany, and also to gain for the German troops an easy access into France.

The Belgian army, true to the fame acquired by the Belgians ever since the days of the Roman Cæsars, fought the memorable battles of Liége against great odds and held the invaders for two weeks—a feat which will live in history for ages, standing forth in glory like some of the battles of the ancient Spartans. At the same time the Belgian government appealed to Great Britain for aid in the defense of her neutrality, and the British government, after futile efforts to mediate between the nations at war, decided to take a firm stand by the side of the heroic little country across

the English Channel, and the other opponents of Germany and her ally.

And now millions of men from the Danube to the Seine are under arms. Thousands upon thousands have already been slain —how many will perhaps never be known—but hundreds of thousands are hastening to fill up the gaps made by the modern slaughter machines, and Europe is shaken by the thunder of the guns and the tread of the marching hosts.

Students of European politics know that the present conflict is the climax of relations between Austria-Hungary and Servia, which have grown more and more strained for years. They know that the Vienna government has done all in its power to exclude the Servians from the sea coast, and thereby from foreign markets, and at the same time by peculiar tariff laws has discriminated against Servian products in favor of Hungary. They are aware that the Albanian principality was created at the insistent demand of Austria for the specific purpose of depriving Servia of access to the sea, which it gained at tremendous sacrifices during the Balkan wars last year. They also know something about the keen rivalry between the Teutonic and Slavonic races for predominance and leadership, and the never concealed purpose of the German government to take precedence for the Germans not only over the Latin but also over the Anglo-Saxon races – not by the power of a higher culture and more liberal institutions; not by the influence of a purer morality or superior intelligence, but by the predominance of militarism. And they look upon the present conflict as the natural outcome of the blood-and-iron policy for which history will hold the late Prince Bismarck, more than any other one man in Europe, responsible.

But when all these facts are considered, another factor presents itself to the student of the present conditions in Europe, and that is this, that the Lord is preparing the world for the establishment of the reign of peace and righteousness which, according to the prophetic word, is to come upon the earth as a result of the work of redemption which the Son of God accomplished. We can see even in the present commotion an indication that the Millennial day is about to dawn. For among the signs preceding that dispensation are wars and bloodshed, the overthrow of governments and the breaking up of empires, all described in the symbolical language of the prophets as the darkening of the sun, the turning of the moon into blood, and the falling of the stars from heaven. "And there shall," as we read in the Doctrine and Covenants, "be weeping and wailing among the hosts of men," as is the case to-day wherever the angels of destruction strike.

We learn from the remarkable sermon preached by Paul on Mars Hill, at the City of Athens, when he was taken before the Areopagus accused of bringing a "new doctrine" to that city of culture and learning, that God "hath made of one blood all

nations of men for to dwell on the face of the earth;" and not only that, but that he also determined beforehand the times appointed and the boundaries of their habitation; from which it appears that the division into nations, and the scattering of the human family over the face of the earth is by no means accidental, but in accordance with a divine plan. We may well suppose that the work of distribution, which largely belonged to the Patriarchal dispensation, was done by inspiration under the guidance and superintendency of the Patriarchs, who were the heads of their descendants, and the representatives of God. And we are told by Paul why the Almighty thus determined beforehand the times and bonnds of nations. It was, "that they should seek the Lord, if haply they might feel after him, and find him" (Acts 17: 26, 27). The distribution of nations according to God's plan, then, was for the express purpose of enabling the children of men to seek and find their heavenly Father.

But this divine plan has been, to all appearances, frustrated by the unjust wars that have been waged in the past. By such wars nations have been broken up before their appointed time, and the fragments forced into political organisms where they could not be assimilated. Boundaries established in accordance with the divine plan have been obliterated, and others drawn where God never intended them to be.

All this must be corrected. Injustice to nations must be atoned for. Nations in bondage must be set free. Their boundaries must be re-established in accordance with the demands of affinity, race, language, and historical connections. Full justice must be done even to the smallest nations. Then the brotherhood of man will be possible, for there will be no lingering bitterness in the hearts of men against men of other nationalities, or races. There will be no war, for there will be nothing to quarrel about. There will be the federation of man, governed by a world parliament with a world judiciary and a world executive, all under divine guidance and inspiration, for, "out of Zion shall go forth the Law, and the word of the Lord from Jerusalem" (Isa. 2: 3).

But this readjustment cannot take place without armed conflicts. Destruction must precede construction. For that reason we see in the present struggle an indication that the morning of the Millennial day is near. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments" (Rev. 16: 15).

J. M. S.

Work is like the river, broad and deep, and brimming over, which keeps the meadows green; idleness is the stagnant marsh which exhales the pestilence. Work makes the flowers and fruits, idleness the weeds and barren trees of the garden. Work brightens the metal with friction, and idleness corrodes with rust.—Dean Hole.

MINUTES OF LEEDS CONFERENCE.

(*Concluded from page 711.*)

Afternoon session was held in Queen's Hall at 2:30 p.m. It commenced by singing, "We thank Thee, O God, for a Prophet." Prayer was offered by Elder William W. Seare. Singing, "High on the mountain top."

Elder Clyde F. Hansen then presented the names of the general and local authorities of the Church. All were unanimously sustained.

Elder Gus. Dyer then spoke. He explained the doctrine of revelation, and compared it with inspiration, which, he said, created faith, while revelation created knowledge as to the things of God.

President Ray D. Nicholes sang a solo, "I know not now how soon t'will be."

Elder Harold T. Pardoe bore his testimony.

President Aubrey O. Audelin told of the courage it required to live the gospel and gain anything out of it, and pointed out that it required courage to accomplish anything worth while. He gave us examples of this courage in wars both past and present, as well as in everyday life.

Elder Robert R. Cordner told of the trials that come to a person who sees the light and accepts it, and explained that is was a trick of the adversary to tempt people not to enter into the fold of Christ. Obedience to the gospel, he said, is the only way that a person can overcome trials and temptations.

The Halifax branch choir rendered the anthem, "O light everlasting."

Elder J. M. Sjodahl bore a strong testimony of the truth of the gospel. He made the point that the testimony of the witnesses to the Book of Mormon is of such a nature that it must be accepted in any impartial court of justice. He related some of his own experiences since he joined the Church, showing that God is with His people to-day as he was in former ages.

Meeting concluded by singing, "Praise to the man." Benediction was offered by Elder James A. Loveless.

The evening session commenced by singing, "The Spirit of God like a fire is burning." Prayer by Elder A. H. Petersen.

The Bradford branch choir rendered the anthem, "And I saw another angel flying," Elder William W. Seare and Sister Ethel Riles being the soloists.

President Ray D. Nicholes related an interesting and instructive story showing the importance of teaching the children in the ways they should go. He set out the benefits children gain from coming to Sunday school, as portrayed in the morning session.

Sister Ethel Walker sang the solo, "Tell me not in mournful numbers."

Elder William W. Seare bore his testimony and told how it had been strengthened since he came into the mission field by divine manifestations and by his father's testimony. He urged the saints to live nearer the lives they had pledged to live.

Elder J. M. Sjodahl again addressed the meeting. He showed the wonderful faith exhibited by the Prophet Joseph from the day he was commanded to bring forth the Book of Mormon and to the last, when, together with his brother Hyrum, he sealed his testimony with his blood, as a martyr. The speaker illustrated the essence and nature of faith by relating incidents in the lives of Abraham, Elisha, Ezra, and then showed that the faith of the Prophet Joseph was just as strong. "Faith," he said, "is the gift of God, and if that is true, then God gave that faith to Joseph Smith, and he was a servant of the living God."

President Hyrum M. Smith was the next speaker. He expressed his gratitude to the Bradford corporation for the use of the hall. He then spoke on faith and its results, and gave many examples of faith in the lives of our early Church men. He said that Joseph Smith had as much faith as any of the ancient Bible characters. He told of the faith of the early pioneers who put all their trust in God, and of how their faith became knowledge through this. It was because of the faith of these men that the ministers of the world are so much against them. "By their fruits ye shall know them," and applying this truth to religions of the world to-day, the speaker said, it is not hard to know which trees are good and which are not. He then said that the time may come when the elders will be called to leave this, as well as the continental missions, and that the saints must become strong and not lose faith, as it would be a test of their faith. We must all work together and help to roll on the work while they are here.

President Nielson thanked all who had helped to make the conference a success.

Singing, "Though deep'ning trials." Benediction was offered by Elder Elmer M. Savage.

On Monday, October 26th, 1914, at 9 a.m., a Priesthood meeting was held, in which the elders gave reports of their labor. President Hyrum M. Smith and Elder J. M. Sjodahl addressed the brethren and gave some very timely advice and instructions on missionary work.

CLYDE F. HANSEN, Clerk of Conference.

CHRONOLOGY OF THE WAR.

THE end of October marks a new phase of the war by the entrance into the arena by Turkey on the side of Germany. It is thought that the first effort of the Turks will be to invade Egypt and thereby cause some embarrassment to Great Britain. The question now is as to the attitude of Italy and the Balkan powers. If the war flames spread still farther, the

difficulty of extinguishing the conflagration will be that much greater. The winter season, with cold weather, especially in the eastern war zone, will add to the hardships of the soldiers in the trenches. The war has now lasted for about three months, and the end is not in sight.

October 1.—Austria, in reply to a protest from Italy, assured that country that the mines would be removed from the Adriatic, and agreed to pay Italy five million francs as an indemnity for Italian losses. Servians repulsed Austrians at Parachisa.

October 2.—Battle at Roye ended in French victory. The German right wing reported "bent" back.

October 6.—Germans announced that they had occupied Fort Camp des Romains on the River Meuse. Battle of the Aisne had become a siege of German positions. The Japanese landed bluejackets in the Marshall Islands.

October 7.—Forts Kessel and Broechen, near Antwerp, reported fallen. A German torpedo boat was sunk off the estuary of the Ems. Japanese forces occupied the island of Yap in the Caroline group. Austrian forces defeated at Przemysl in Galicia.

October 8.—Belgian government transferred to Ostend. Antwerp bombarded. Two bombs dropped over Paris. Canadian troops arrived in Britain.

October 10.—Antwerp surrendered after ten days' siege. The Belgian army had withdrawn in order to join the allies.

October 12.—Austrians relieved Przemysl. Bombs dropped over Paris from a Zeppelin.

October 14.—English and French troops occupied Ypres. Ghent occupied by Germans. The Belgian government moved to Havre. Fighting along the Vistula between Russians and the Austro-German forces. Portugal said to have declared war on Germany.

October 15.—The Germans occupied Bruges. A dreadnought and six torpedo boat destroyers were damaged in a fire, thought to be incendiary, at the arsenal at Triest. Cholera reported among Russians and Austrians, typhus among Germans. Canadian troops landed in England. Ostend taken by Germans without resistance.

October 16.—The destruction of the British cruiser *Hawke* by a German submarine, on the 15th, was announced by the British admiralty. The left wing of the allies now extends from Ypres to the sea. Prince William of Wied, ex-king of Albania, joined the Germans.

October 17.—Germans attempt to cross the Vistula reported repulsed. A stupendous cavalry battle near Lille resulted in disaster to the Germans. The new light cruiser *Undaunted* (Captain Cecil H. Fox), accompanied by the destroyers *Lance* (Commander W. De M. Egerton), *Lennox* (Lieut.-Commander C. R. Dane), *Legion* (Lieut.-Commander C. F. Allsup), and *Loyal* (Lieut.-Commander F. Burges Watson), engaged and sunk four German destroyers off the Dutch coast.

October 20.—Seventeen train loads of German wounded reached Bruges. French artillery destroyed fifteen German machine guns and a battery of field guns. In the Arras-Roye battle the allies advanced at some points, and reached the net of wire entanglements which mark lines

of defence. This day marks the conclusion of the eleventh week of the war.

October 21.—The defeat of the Germans on the Vistula was announced. The Germans repulsed along the line from Nieuport to La Bassee.

October 22.—Eleven British warships have been in action three days off the Belgian coast, bombarding the positions of the Germans, who are said to be retreating and entrenching themselves at Middelkirke. The Admiralty announces that the monitors *Severn*, *Humber* and *Mersey* recently co-operated in the battle, and they contributed materially to the success of the operations of the allied armies. Detachments were also landed to assist in the defence of Nieuport.

October 26.—A general advance by the Allies in the "battle for the coast" was announced. General Von Moltke reported dying.

October 27.—German mines off the coast of Ireland. The *Manchester Commerce* reported sunk. A fresh offensive movement on the part of the French is announced. A vigorous stroke has been delivered in the region east of Nancy, between the forest of Bezanne and that of Tiroy, and with so much success that the Germans have been hurled back over the frontier. What is known as the battle for the coast continues to be fought with great fierceness, but the advantage continues with the Allies, who have progressed between Ypres and Roulers. Success has also been gained in region of Soissons and the district of Berry au Bac, where an artillery duel resulted in the destruction of several German batteries.

October 30.—Turkey entered the arena on the side of Germany. A Turkish cruiser bombarded Theodosia in the Crimea, on the coast of the Black Sea, destroying the railway station, the cathedral and a church. The city of Novorissisk was threatened by another Turkish cruiser. In Africa General Botha defeated Beyers and scattered his forces. The cruiser *Emden* sank a Russian cruiser and a French destroyer. Lord Fisher appointed to succeed Prince Louis of Battenberg as First Sea Lord of the Admiralty.

October 31.—Turkish gunboats bombarded Odessa. South African Union troops are continuing to scatter the rebel Boers. Every centre of the rebellion has been masked by loyal Dutch commandoes or other troops of the Union Defence Force. The invasion of Cape Province has been broken, and a combined rebel and German force at Scuit Drift, on the Orange River, defeated.

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